



VOL. 13

APRIL, 1969

NO. 2



S. FRANK NOBLE, JR., 32°

Newly Elected Venerable Master, New Bern Lodge of Perfection No. 6

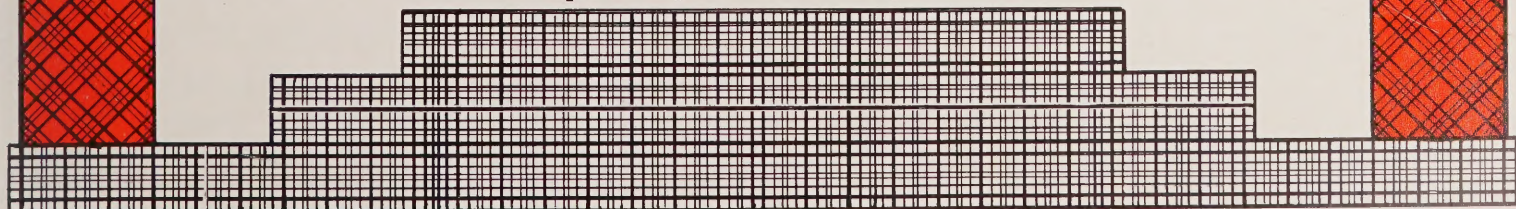
◆
Regular Meeting

New Bern Lodge of Perfection No. 6, Monday Night, April 14, 1969 8:00 P.M.

•
SPECIAL MEETING

Monday Night, April 7, 1969 8:00 P.M.

SPRING REUNION — New Bern Scottish Rite Bodies
April 8, 9 and 10, 1969



THE BAGPIPE

516 Hancock St., New Bern, N. C.

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NEW BERN SCOTTISH RITE BODIES
NEW BERN, N. C. 28560

ROBERT L. PUGH.....Editor
FLORIE G. DILL.....Ass't. Editor

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New Bern, N. C. April, 1969
Vol. 13 No. 2

OFFICERS NEW BERN LODGE OF PERFECTION NO. 6

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Junior Warden.....	James W. Brewer
Orator.....	N. M. Baxter
Prelate.....	C. Neil Vester
Almoner.....	W. C. Chadwick
Treasurer.....	Wallace E. Jones
Secretary.....	Robert L. Pugh
Master of Ceremonies.....	M. D. Opphile
Expert.....	Oscar Aldridge
Ass't. Expert.....	E. W. Paul, Jr.
Capt. of the Host.....	Reynold S. Davenport
Tiler Emeritus.....	J. C. Barker
Tiler.....	S. E. Pittman
Trustee.....	W. C. Moore

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Tiler.....	S. E. Pittman
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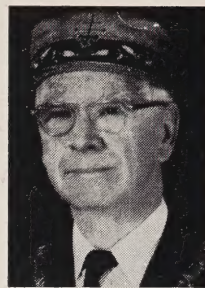
Commander.....	Howard B. Constant
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2nd Lt. Commander.....	J. W. Brewer
Chancellor.....	Leslie L. Parker
Orator.....	W. L. Adams
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Secretary.....	Robert L. Pugh
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Draper.....	C. W. Heath
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2nd Deacon.....	C. T. Midyette, Jr.
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Bearer of White Standard.....	S. Frank Noble, Jr.
Bearer of Black Standard.....	M. D. Opphile
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Sentinel.....	S. E. Pittman
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Preceptor.....	Marion D. Opphile
Chancellor.....	Marvin Wilson
Minister of State.....	W. H. Scott
Prelate.....	George Lingman
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Tiler Emeritus.....	W. C. Barker
Trustee.....	Harry MacDonald

ALLEGIANCE

The several Bodies of the Ancient and Accepted Scottish Rite of Freemasonry, sitting in the Valley of New Bern, Orient of North Carolina, acknowledge and yield Allegiance to the Supreme Council of the Thirty-third Degree, the Mother Supreme-Council of the World,



III. Luther A. Smith
33°

whose see is at Charleston, in the State of South Carolina, of which LUTHER A. SMITH, 33°, is Grand Commander,



III. James G. Johnston
33°

C. FRED KLEIN-KNIGHT, JR., 33°, is Grand Secretary General, JAMES G. JOHNSTON, 33°, is Sovereign Grand Inspector General in N. C., and ROBERT L. PUGH, 33°, is Personal Representative in the Valley of New Bern of the Sovereign Grand Inspector General in N. C.

THE SCOTTISH RITE CREED

The cause of human progress is our cause, the enfranchisement of human thought our supreme wish, the freedom of human conscience our mission and the guarantee of equal rights to all peoples everywhere, the end of our contention.

GREETINGS

To All Scottish Rite Masons Wherever Dispersed Throughout the World:

You are cordially invited to join with the Co-ordinate Bodies of the Ancient and Accepted Scottish Rite, sitting in the Valley of New Bern, Orient of North Carolina, in their

SPRING REUNION

April 8, 9 and 10, 1969

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The Symbolism of the Double-Headed Eagle

The double-headed eagle was probably first accepted by Masonry, as a symbol, in the year 1758. In that year the body calling itself the Council of Emperors of the East and West was established in Paris. The double-headed eagle was in all probability adopted by this Council, which claimed a double jurisdiction; one head inclined to the East to guard any and all who might approach from that direction, the other head guarding the West for a like purpose. The Council adopted a ritual of twenty-five Degrees, all of which are now contained in the Ancient and Accepted Scottish Rite, to which eight more were added so as to make thirty-three Degrees of which our Rite is now composed.

The eagle, as a symbol, is rooted in antiquity. According to Albert G. Mackey, the great Masonic encyclopaedist, the bird was sacred to the sun in Egypt, Greece and Persia. To the pagans it was an emblem of Jupiter, and among the Druids it was a symbol of their Supreme Being. A distinguished reference is frequently made to the eagle in the Scriptures.

Among the pagans, the eagle symbolized great strength and endurance as evidenced by its keen sight, aerial prowess and resourcefulness in outwitting its prey, never wanting for its daily necessities. Cicero, in speaking of the myth of Gany-mede, as having been carried up to Jove on an eagle's back, states that "IT TEACHES US THAT THE TRULY WISE, IRRADIATED BY THE SHINING LIGHT OF VIRTUE, BECOME MORE AND MORE LIKE GOD, UNTIL BY WISDOM THEY ARE BORNE ALOFT AND SOAR TO HIM."

May the shining light of virtue guide and guard our life's pathway.

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THE BAGPIPE



SECRETARY'S PAGE

Dear Brethren:

We are making every effort to have this issue in your hands before our Spring Reunion April 8, 9 and 10.

We have now concluded all of our pre-Reunion activities and we are looking forward with the deepest concern to the results. Our plans have been well laid and executed. Our ladies' night banquets this season have utilized the services of some new personalities in our membership and their messages have been well received. The three speakers who are comparatively new to our membership have done an excellent job in representing the cause of the Scottish Rite in their various assignments and we are confident their work will have produced some excellent results. These three Brethren are:

Dr. John D. Messick, Educational Consultant, formerly President of East Carolina University, who has now retired in the city of Greenville. Dr. Messick spoke at the banquets in Williamston, Trenton and Jacksonville.

Dr. Karl Berns, who likewise has had a long and interesting career in the educational field and who more recently was associated for several years with the National Education Association, united with us last year. He is now serving as Assistant to the President in the Methodist College at Fayetteville, N. C. He was the speaker for the ladies' night party at Spring Lake which is the home lodge of the Fort Bragg area.

Reverend and Brother Alton Hill, who also moved his membership to the New Bern Bodies about a year ago, is now serving as a minister in one of the Methodist churches in Morehead City. Brother Hill was the speaker for the Carteret County Ladies' Night Banquet at Beaufort.

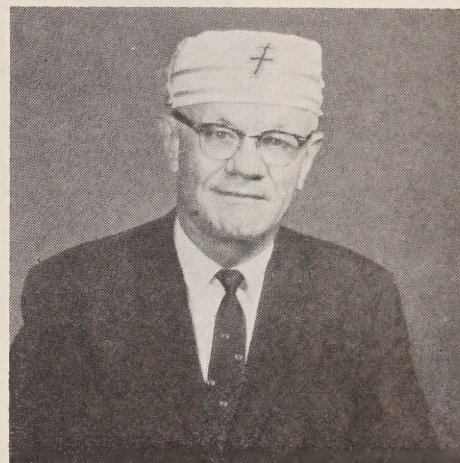
The other speakers consisted of some of our long time favorites on the banquet circuit: namely, William J. "Dick" Bundy, 33°, and Eli Bloom, 32°, of Greenville, and Charles T. Potter, 32°, K. C. C.H., of New Bern. All of these Brethren have done well and we are more than grateful for their efforts. No doubt it can be safely said that the Scottish Rite Bodies in the Valley of New Bern possess one of the largest groups of excellent speakers of any Valley and we are extremely proud of this fact.

The program for the Reunion has been well planned. The degree teams have been rehearsing in an effort to bring to the next class the finest portrayal of the degrees imaginable. The Temple itself has been redecorated and is now one of the most beautiful Temples on the Atlantic seaboard. All of these efforts have been extended to make this Reunion the best yet, but you still have an opportunity to contact that prospect who has not yet agreed to unite with us. Why not take advantage of this opportunity?

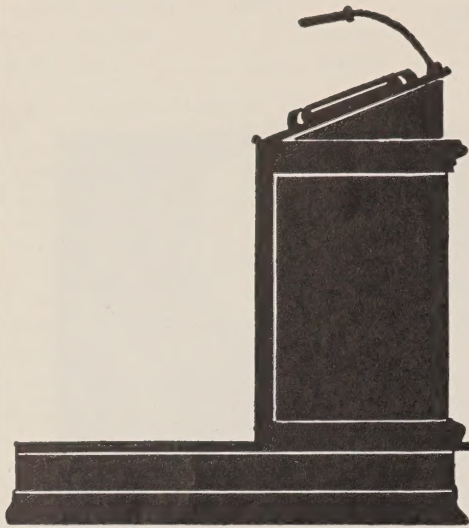
Sincerely and fraternally,

R. L. Pugh

Robert L. Pugh, 33°
Secretary

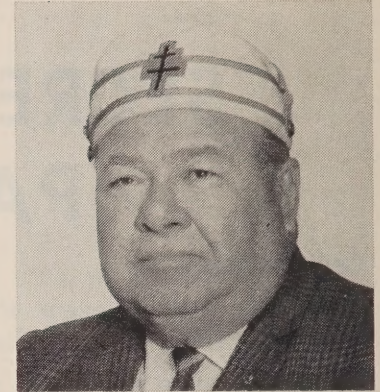


R. L. PUGH, 33°



TRM

From The Classroom



BY EDWARD P. BLAIR, 33° CLASS LECTURER

WE SEARCH FOR THE LOST WORD

In our journeys through the Stairs and Chairs of Ancient Free and Accepted Masonry, we can recall that we reached its climax in the Symbolism of the "Lost Word" and in our quest for its recovery. However, in our ritualistic work there was really not too much effort made at a full explanation. To me this is one of the most beautiful things about the Scottish Rite. As a matter of fact, many were the questions raised in the first three Degrees that are answered in our movement.

Back of every word is some want or necessity of mind or body and the ability to make expressions in some sign or sound that we call a word. Some of our words may seem rough, but many are the words that glitter like pure gold. Through all of the Degrees in the Rite, the students of its Philosophy are constantly reminded of the "Wisdom of the Ages" which has been handed down to us by almost countless generations. Whether or not we realize it, these glorious ideas and ancient traditions form the basis of our thoughts and actions. These concepts through the process of "Inner Infiltration" bind us and restrain us in our actions toward others.

I cannot help, my brethren, but believe

and feel that an individual is a far better person after his indoctrination with the Rite. I have seen it work among men. Every person needs something apart and aside from his religion with which to anchor his life. I humbly submit that Scottish Masonry is such a Movement.

Many a brother has walked through corridors of time for years, holding on to both of these venerable institutions. Our church on the one hand and our Rite on the other.

If our inherited traditions and ideas and the philosophy of the past, wonderful and beautiful as it was and is, cannot lead us to the true path of wisdom and understanding, where shall we find the light by which our steps may be safely guided? Fortunately for Masonry and for the world in which it thrives and acts, Albert Pike answers this question in a manner which leaves no reason for doubt. His own words are:

"While all these faiths assert their claims to the exclusive possession of the Truth, Masonry inculcates its old doc-

trine, and no more: . . . that God is One, that His Thought, uttered in His Word, created the Universe, and preserves it by those Eternal Laws which are the expression of that Thought: that the Soul of Man, breathed into him by God, is immortal as His Thoughts are; that he is free to do evil or to choose good, responsible for his acts and punishable for his sins: that all evil and wrong and suffering are but temporary, the discords of one great Harmony: and that in His good time they will lead by infinite modulations to the great, harmonic final chord and cadence of Truth, Love, Peace, and Happiness, that will ring forever under the Arches of Heaven, among all the Stars and Worlds, and in all souls of men and Angels."

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Bagpipe Skirls

Dear Brethren,

I guess Old Man Winter is going to turn us loose some time, but as this is being written — he surely is a persistent guy. He reminds me of our Uncle Sam. He comes around every year without fail and doesn't leave until he has made his presence known. If the two will just get off our backs, the bagpipe wants to blow a little warm air. Here's his first rendition. He's used it before—many years ago. But, don't all performers repeat sooner or later?



Thank God every morning when you get up that you have something to do which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance, self-control, diligence, strength of will, content, and a hundred other virtues which the idle never know.

Said the judge: "I wish to commend you two drunk drivers for running into each other instead of some innocent person. If this sort of thing can be encouraged, I think we may have hit upon the solution of a serious problem."

Football: A game played on Saturdays by 22 men before 50,000 or more spectators, most of whom never went to college either.

A sharp tongue is the only edged tool that grows sharper with constant use.

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When someone makes a mistake—rub it out. Don't rub it in.

Science today

Has made kids germproof.

Now let's see it

Make 'em squirmproof.

A parched and dusty old prospector in search of water came upon a dry stream bed. Desperately he struggled and stumbled on and finally came to another, only to find it dry.

"This," he lamented, "is what I call going from one ex-stream to another."

Failures are divided into two classes—those who thought and never did and those who did and never thought.

Another repeat: The only time the average child is as good as gold is on April 15.

THE KNEELING CAMEL

The camel at the close of day

Kneels down upon the sandy plain

To have his heavy burden lifted off

And rest again.

My soul, thou too shouldst to thy knees

When daylight draweth to a close,

And let thy Master lift thy load

And grant repose.

Else how canst thou tomorrow meet,

With all tomorrow's work to do,

If thou thy burden all the night

Dost carry through?

The camel kneels at break of day

To have his guide replace his load,

Then rises up anew to take

The desert road.

So thou shouldst kneel at morning dawn

That God may take thy daily care,

Assured that He no load too great

Will make thee bear.

So long, Brethren. From here—I leave you holding the bag.

Your piper,
PAUL STEVENS

Fourteenth Degree Ring

To our ancient Brethren, who were members of Knightly Orders, three things in this life were prized above all others—even above life itself—for with the loss of either, life's aim had failed.

These three things, so dear to the ancient Knight, were the purity of his honour, the integrity of his sword, and the spotlessness of his shields. Honour that never broke faith with anyone, whether man or woman; the integrity of the sword, in never failing to draw it in defense of innocence and right; the shield never to be sullied by protecting oppression and wrong.

At the death of the Knightly owner, he bequeathed his sword and shield to one nearest and dearest to him, the one he believed would maintain both unblemished.

The Scottish Rite has adopted a symbol that represents the sword, shield and armor of our ancient Brethren, and as clearly marks the profession of Knight-hood as did those. This symbol is the Fourteenth Degree Ring, with its motto—"Virtus junxit, mors non separabit"—Virtue has united, and death shall not separate—to be honorably worn through life, and at death, as was the custom of our ancient brethren, to be handed down to one most dear, in the belief that it would be kept pure and unsullied. This ring is a plain flat band of gold, having imposed thereon an engraved or enameled plate in the form of an equilateral triangle, and within the triangle the Hebrew letter "Yod."

Many Brethren believe that the ring bearing the double-headed eagle, so generally worn, is the true Scottish Rite ring. This is without authority of the Supreme Council of the Southern jurisdiction, which recognizes only two rings: those of the Fourteenth and Thirty-Third Degrees. There is no objection to wearing the ring with the double-headed eagle; it is beautiful, and, although NOT AUTHENTIC, is recognized by many who are not even members of our Order, as the mark of a Thirty-Second Degree Mason.

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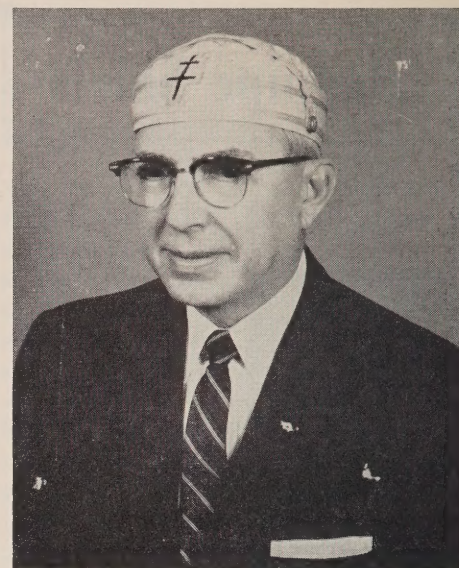
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Director of Work



William C. Moore, 33°,
Assistant Director of Work

OFFICIAL PROGRAM SCOTTISH RITE REUNION

APRIL 8, 9 and 10

Director of Work, Chas. T. Midyette, Jr., 33°
1st. Asst. Director of Work, W. C. Moore, 33°
2nd Asst. Director, N. M. Baxter, 32°, K.C.C.H.
Class Lecturer, E. P. Blair, 33°
Stage Director, A. A. Kafer, Jr., 33°
Asst. Stage Director, Tom Brown, 33°
Director of Robing Room, J. E. Lewis, 32°, K.C.C.H.
Custodian, Alfred A. Kafer, Jr., 33°
Marshal, T. G. Slate, 33°
Asst. Marshal, Leslie L. Parker, 32°, K.C.C.H.
Organist, Arvids K. Snornieks, 32°
Director of Dining Room, Paul V. Vogan, 32°, K.C.C.H.
Asst. Director of Dining Room, Marvin D. Wilson, 32°, K.C.C.H.

REUNION ACTIVITIES

Tuesday, April 8, 1969

- 10:00 A.M.— 4°—Secret Master. Charles T. Potter, 32°, K.C.C.H., Master of Degree. Assisted by Nat M Baxter, H. L. Lunly, Ray Chadwick, M. D. Opphile.
- 10:45 A.M.— 5°—Perfect Master. Ben F. Gillikin, 33°, Master of Degree. Assisted by C. W. Guptil, J. G. McDaniel, Albert Gianotti, Dewey Gillikin, L. T. Barrington, H. L. Lundy, J. E. Blaylock, Paul V. Vogan, Ira Stephens, J. F. Payne, Andrew Murphey, W. E. Gardner.
- 11:45 A.M.— 6°—Confidential Secretary. Charles R. Gray, 33°, Master of Degree. Assisted by Chas. P. Gaskins, W. J. Rogers, Paul Jewett.
- 12:15 P.M.— 7°—Provost and Judge. W. I. Gause, 32°, K.C.C.H., Master of Degree. Assisted by L. Guy Matthis, B. L. Parker, M. D. Opphile, R. L. Pugh, Robert Forrest.
- 1:00 P.M. —Luncheon.
- 2:15 P.M.— 8°—Intendant of Building. Earl Noe, 32°, K.C.C.H., Master of Degree. Assisted by Neal Windley, Charles R. Davis, C. F. Lewis, S. C. Chadwick, Jr., Leonard Daniels, Tommie Avery.
- 3:00 P.M.— 9°—Elu of Nine. W. C. Moore, 33°, Master of Degree. Assisted by Paul Vogan, L. Guy Matthis, M. D. Opphile, Tom Brown, B. F. Gillikin, H. J. MacDonald, H. W. Gillikin, Guy Langston, L. T. Barrington, C. T. Potter, Neil Vester.
- 4:00 P.M.—10°—Elu of Fifteen. C. W. Guptil, 32°, Master of Degree. Assisted by Bill Blair, Neil Vester, Miller Basnight, J. L. Ashley, A. F. Wood, Lester Hart, Jerry T. Whitford.
- 4:45 P.M.—11°—Elu of Twelve. Charles H. Whedbee, 32°, Master of Degree. Assisted by J. W. H. Roberts, Paul Jewett, Clyde Stubbs, Neil Vester, Miller Basnight.
- 12°—Communicated.
- 5:45 P.M.—13°—Royal Arch of Solomon. E. P. Blair, 33°, Master of Degree. Assisted by Richard H. Lucas, Jack G. White, Raymond Leggett, Oscar Brock, Bill Blair.

Program Scottish Rite Reunion (Cont.)

6:30 P.M. —Dinner. "Miss North Carolina Night".

7:30 P.M.—14°—Perfect Elu. Louis N. Howard, 32°, K.C.C.H., Master of Degree. Assisted by B. F. Gillikin, Nelson Banks, Wm. R. Waters, C. W. Gup-til, James E. Blaylock, W. E. Gardner, Andrew Murphy, Howard B. Constant, John A. Sawyer, Jr.

Wednesday April 9, 1969

9:15 A.M.—15°—Knight of the East, G. C. Langston, 33°, Master of Degree. As-sisted by A. T. Willis, Jr., Raymond Leggett, Chas. T. Potter, O. J. Aldridge, C. Wallace Jackson, N. M. Baxter, John R. Baughm.

16°—Communicated.

11:15 A.M.—17°—Knight of the East and West. Nelson Banks, 32°, K.C.C.H., Master of Degree. Assisted by Ashley G. Leggett, Ebbie Gaylord, Harry L. Mann, Raymond Leggett, Harold Sawyer.

12:00 M. —Luncheon.

1:15 P.M.—18°—Knight of Rose Croix. Edward C. Howard, 32°, K.C.C.H., Master of Degree. Assisted by S. A. McPherson, Jr., R. L. Pugh, Albert Gianotti, Eddie Paul, Jr., Albert T. Willis, Jr.

19°—Communicated.

3:30 P.M.—20°—Master of Symbolic Lodge. William C. Hammond, Jr., 32°, K.C.C.H., Master of Degree. Assisted by D. L. McRainey, R. V. McBryde, Wil-liam S. Oliver, Alex Arab, William L. Ramsey, Norris M. Vallanding-ham, Warren H. Coolidge, Clifford C. Duell.

4:45 P.M.—21°—Noachite or Prussian Knight. John G. Ormsby, 32°, Master of Degree. Assisted by Tom Brown, R. L. Pugh, Paul V. Vogan, W. H. Scott, W. L. Adams, Guy C. Langston, C. T. Potter, Oscar C. Brock.

—22°

23°

Communicated.

24°

25°

5:30 P.M.—26°—Prince of Mercy. Reynold S. Davenport, 33°, Master of Degree. As-sisted by J. C. Vail, G. E. Roberts, W. F. Thomason, Louie J. Smith, Charles W. Summerlin, Dr. P. T. Lancaster.

6:30 P.M. —Dinner. "The Inspector General's Night".

7:30 P.M.—27°—Knight Commander of the Temple. L. Guy Matthis, 32°, K.C.C.H., Master of Degree. Assisted by Neil Vester, J. D. Reese, A. N. Heath, W. H. Purser, E. P. Blair, Oscar Sermons, W. R. Newell, O. J. Aldridge, A. T. Willis, Jr., Guy C. Langston, Raymond Leggett, Oscar C. Brock, W. H. Scott.

28°—Communicated.

8:45 P.M.—29°—Scottish Knight of St. Andrew. Francis W. Clark, 33°, Master of Degree. Assisted by Robert F. Spence, Clinton E. Bunch, Lindsay Barber, Samuel A. McPherson, Jr., Cosby S. Jones, Walter T. Kirby, Wilborne M. Smith, Irvin Weatherly, Tom Brown, W. T. Hawkins, L. T. Barrington, Everett Brothers, Carlce Williams.

Thursday, April 10, 1969

9:30 A.M.—30°—Knight Kadosh.

1st Apartment: Walter Kirby, 32°, K.C.C.H., Master; Assisted by Francis W. Clark.

2nd Apartment: Clifton Matthews, 32°, Master. Assisted by Cecil T. Boyette and Mark Ellis.

3rd Apartment: T. Bruce Boyette, 32°, K.C.C.H. Assisted by Alonzo Honeycutt and Wilson Scottish Rite Club.

4th Apartment: Alonzo Honeycutt, 32°, K.C.C.H., Master; Assisted by Carl Aycock.

12:00 M. —Luncheon

1:30 P.M.—31°—Inspector Inquisitor. L. T. Barrington, 32°, K.C.C.H., Master of De-gree. Assisted by Francis W. Clark, C. Wallace Jackson, B. F. Gilli-kin, A. N. Heath, Charles R. Gray, Albert Gianotti, Eddie Paul, Jr., Chas. T. Potter, V. J. Spivey, Warren H. Coolidge, Robert F. Spence, W. C. Hammond.

3:30 P.M.—32°—Master of Royal Secret. Wm. R. Leggett, 32°, K.C.C.H., Master of De-gree. Assisted by Walter Kirby, Robert F. Spence, Wallace Jackson, Lee Dorsey, Kirby Hawkins, Jimmy Rochelle, Johnnie Braxton, Oscar C. Brock, Francis W. Clark, Chas. R. Gray, C. E. Bunch, W. M. Smith, A. C. Walters, H. F. Griffin, W. J. Bundy, R. L. Pugh, Fred Woodruff, R. D. Shinkle, John D. Charlton, Amos Leggett, Ronald C. Wall.

5:45 P.M. —Banquet closing Reunion. "Grand Master's Night".

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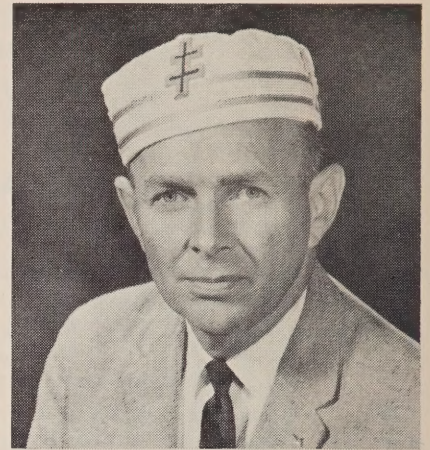
JACKSONVILLE, N. C.



DOWN ON SLOW WAY

By

Reynold S. Davenport, 33°



Delve as far back into history as you will and you will find that there have been cynics in all ages. The big mystery is—what motivated cynics before the days of TV commercials? Perhaps never before have so many labored so long to bring forth so little as have the advertising agencies which produce TV commercials.

We were discussing TV commercials over coffee recently and someone remarked upon the enormous amounts of money being spent just to advertise various shaving preparations. This prompted one coffee-drinker to allow as how he'd like to get out of the shaving routine altogether, it has taken too much time out of his life. We figured it up. He has shaved the equivalent of fourteen straight months at the rate of eight hours a day, five days a week. This is well over a modern work year spent in doing nothing but shaving. And it seems rather ridiculous when you consider that you can get thirty years behind in your shaving and catch up in thirty minutes.

A word or two about this flu epidemic which has galloped about the land with such gay abandon—I understand it is called "Hong Kong Flu" because it has been just about everywhere except Hong Kong, which nowadays is probably as logical a reason as might be offered. The Russians, though, are calling it the "Chinese Pestilence," which, while more descriptive of the malady than the name we're using, indicates that even the Russians can exhibit reserve on occasion. For it is obvious that those who have

had this flu have not had anything at all to do with the official naming of it, either here or in Russia. The flu sufferers have named it all right, and the names they've applied come pretty close to calling it what it is, but they are not the kind of names that you would print in this magazine. They'd fit nicely in one of these adult movies, but not here.

If the engraver delivered on time, DOWN ON SLOW WAY is sailing this month under a brand new masthead, thanks to the artistry of Brother Tom McCrea, erudite editor of the NORTH CAROLINA MASON and artist of remarkable ability. Brother Tom asked me if I had any particular suggestions regarding the new masthead and I told him I thought it would be most appropriate to somehow depict the wonderful harmony in which Marines and civilians come together in Onslow-LeJeune Masonry. You frequently hear that friction

between military and civilian is inevitable in the area of a large military establishment, but Masonry proves that assumption to be just so much balderdash. If ever military and civilian representatives were integrated, amalgamated, and congregated, they certainly are just that in Onslow-Lejeune Masonry. And there is NOT any friction. Harmony is the Masonic way of life. So I am grateful to Brother McCrea for devising a masthead depicting the military-civilian unity accomplished through Masonry.

That's all from Onslow.

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DO YOU KNOW THIS BROTHER?



DR. JOHN D. MESSICK, 32°

Beginning with this issue of the BAG-PIPE, it is our plan to bring to the Brethren the biographical sketch of an outstanding personality in our membership. In the initial stages of this program it is our intention to confine our presentation to those Brethren who have recently united with us. There are several of these with whom our general membership needs to become acquainted and we are presenting them first in order that a more cordial and general welcome might be extended them. When this has been completed it is our desire to continue the series of sketches with biographical descriptions of others of our membership who have been with us for some time and who have wrought worthily in the field of the Scottish Rite.

For this first issue we are happy to present to you one of our most delightful and interesting personalities who united with us about a year ago. This man is a distinguished educator who served for several years as President of East Carolina College, now University, and who has just retired in the city of Greenville, N. C., Dr. John D. Messick.

He has retired, yet at the same time he finds that it is impossible to retire

because of the demands that are made upon his time.

The picture of him which is presented here is a recent photo in the background of which is a portrait of his wife.

Dr. Messick was born at Aurora, N. C. on November 9, 1897. He was graduated from Elon College with a bachelor's degree and during his college days he studied for the ministry before becoming a teaching major. Looking back, he said that his motivation to become a Pastor was a "tremendous religious experience", and, although he did not enter the ministry, he feels this motivation had a profound influence on his later life.

He did graduate work at the University of North Carolina and Columbia University. In 1934 he received his Ph.D. from New York University. He also has a honorary Doctor of Literature from Elon College.

Besides his experience as President at East Carolina from 1947 until 1960 he also labored at Oral Roberts University in Tulsa, Oklahoma, which he helped start, serving there from 1963 until 1968.

Since retiring from Oral Roberts University in February, he has written the history of the University from its beginning to the present time and has developed a five million dollar general science complex for O.R.U.

Dr. Messick is happy to be home in Greenville where he has spent so many years of productive work. He is impressed with the advancement of community

colleges and technical schools in North Carolina. While he feels community colleges are filling a vital need he believes that in most instances, technical schools should not try to evolve into community colleges but should continue to serve the needs for which they were begun.

In the limited space available in this publication it is impossible to do justice to the innumerable activities of this beloved Brother. It is our desire only to call attention to a few of the highlights of his amazing career and most of all, to extend a hearty welcome to him to the Scottish Rite Bodies in the Valley of New Bern.

Welcome, "Doc", we are glad to have you!

THINK

I'd rather be a could be
If I couldn't be an are
For a could be is a may be
With a chance of touching par
And I'd rather be a has-been
Than a might have been by far
For a might-have-been has never been
But a has-been once was are.

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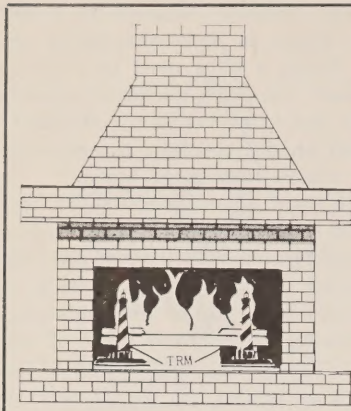
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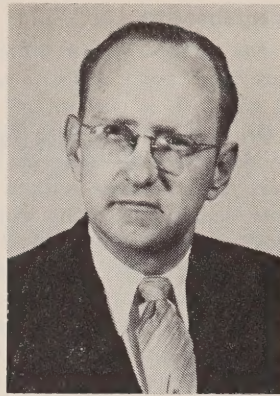
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HEARTH-SIDE CHATS

By

Tom MacRae



If our calculations are correct, this issue of THE BAGPIPE should be in the hands of all our Scottish Rite brethren before the beginning of the annual Spring Reunion.

Perhaps there is some Blue Lodge brother who would like to enroll in this worthy organization but has doubts about "asking for time off" from a non-Masonic boss. We had these same reservations last October and November.

If any Scottish Rite brother knows a potential applicant with this problem, perhaps our personal experiences along this line will help him with the problem.

We, of course, WANTED to attend and participate in the three-day reunion. On the other hand, we are "responsible" for the major news coverage of South-eastern North Carolina, ranging along the coast from Jones County to the South Carolina line, plus Duplin and Sampson Counties.

Discreet queries at our Raleigh office disclosed that none of our immediate supervisors were Masons. There was the chance that an even higher echelon might contain a Mason with the authority to grant permission.

After some thought we discarded this possibility. By "jumping over" our immediate superiors to that echelon, by all standards, would compare with an Army captain bypassing the battalion

and regimental command levels to obtain a reply from a general.

Eventually, we did make the request to one of our non-Masonic editors. His reply: "Sure you can go; just let ——— know where you will be."

That's all there was to it, and we certainly enjoyed every minute of the Reunion. Numerous other Scottish Rite Masons have told me of similar experiences.

We are planning, like many others, to visit New Bern during the Reunion and witness the transformation of the 1969 "Acacia Class" into the Scottish Rite Bodies.

And while we look forward with anticipation to the stage presentations, we are happy that on this occasion we will be among the spectators.

Just think . . . not having to climb all those steps! Brother Billy Morris, orator of the "Holy Saints John Class" last November, kept a running tally of the steps climbed.

Unfortunately, he informed me by telephone, he doesn't recall the grand total. Perhaps the assistant marshal, Les Parker, 32°, K.C.C.H., will "march" with the candidates and provide this figure.

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PROGRAM

NEW BERN SCOTTISH RITE BODIES — SPRING REUNION 1969

APRIL 8, 9 and 10, 1969

Tuesday, April 8

9:00 A. M. to

11:30 A.M. Register in Scottish Rite Temple, Hancock and Johnson Streets, New Bern, N. C.

12:30 P.M. Lunch—Scottish Rite Temple

2:00 P.M. Tour of Cherry Point—World's Largest Marine Air Base or Tour of Morehead City, Atlantic Beach, Beaufort, Fort Macon, Emerald Isle and Swansboro (quaint fishing village with colonial atmosphere).

6:00 P.M. Dinner at Scottish Rite Temple

7:30 P.M. Theatre Party, Masonic Theatre

Wednesday, April 9

9:30 A.M. Tour of Tryon's Palace and its formal 18th Century Gardens

12:30 P.M. Lunch—Scottish Rite Temple

2:00 P.M. Tour of New Bern's famous 67 points of historic interest

6:00 P.M. Dinner at Temple

Thursday, April 10

8:30 A.M. Tour of Camp Lejeune

1:00 P.M. Lunch—Jacksonville, N. C.

3:00 P.M. Theatre Party, Masonic Theatre

6:00 P.M. Dinner at Temple

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ON MAKING THE TEAM

SOVERIGN GRAND COMMANDER NEWBURY, in his 1967 Allocution, describes vividly what impressed him most on being brought to light in Symbolic Lodge. It was the presence of the first team of the community—the leading men of the churches, business and Freemasonry. They spoke “even more forcefully than the noble words of the ritual”. They left their fingerprints on a young neophyte.

The newspapers some time ago printed a story of a doorman at a New York theater who had guarded the stage door for seventeen years and had never seen a performance on the stage inside the building. The tragedy is that so many Sublime Princes become that sort of doorkeeper in the house of the temple. Their attention has been centered on the circumference, the incidental, the mechanical. They have lost sight of the central drama involving person to person concerns, community service and citizenship responsibility which alone give meaning to our fraternity. They have received the degrees but they have made no real attempt to make the team.

A man I had never seen in my life came running up to me in a hospital corridor with a chart in his hand. He said, “Look! Her temperature is going down!” I do not know who he meant by “her”—someone he loved. I never saw the man again. As long as I live I shall never forget the spectacle of a man so overwhelmed by good news that he had to grab the first stranger he met and tell him about it. That was the lift of a great emotion. Take poetry, for example. Emily Dickinson said, “If it blows the top of your head off, it’s poetry.” Said A. E. Housman, “If it makes you cut yourself while shaving, it’s poetry.” If the dramas of the Rite spotlight eternal verities and lift you out of yourself in self-forgetfulness, keep it alive by telling someone about it. You have made the team, but you must be alert to stay on it. You can become a drop-out without knowing it or intending it.

The danger of losing a great enthusiasm is very real. A piano teacher said to a pupil, “You seem to play the piano with a feather duster. You never strike down deep to the music that is in the instrument.” Out there is a run-of-the-mine actor, playing his part with such conviction

that it produced an enthusiasm carrying him clear out of himself. Life for him and the Rite was made new. A man went into a dime store and asked the salesgirl if they had compasses. She replied brightly, “We have compasses for drawing circles but not for going places.” Scottish Rite is a compass for going places. And how many places men have gone with it—carried by its power around the block and around the world in service. You can go places if you make the team.

In one of those English detective stories where everyone is suspect from the butler to the Archbishop of Canterbury, who was spending a weekend at the scene of the crime, a disgusted detective says, “This was the perfect crime. He never left a fingerprint anywhere.” Isn’t that the perfect crime against life? Not to leave a fingerprint anywhere? Not to touch any life or institution or one’s country or some cause with a personal touch that leaves a mark on it. Some people can go through life with gloves on—never really touching anything. Others, thank God, leave the mark of a great love on the people and the enterprises they touch. You can find that magic touch in unexpected places. A schoolteacher taught for forty-five years in a two-room school in Ohio. One might say, “What a ghastly life! Forty-five years in two little rooms!” Not the way God sees it. On her shelf is a book given to her by a former pupil in which he wrote: “To the one who opened the gates of life and literature to me.” It was signed by one of the notable preachers of his generation, Frank Gunsaulus of Chicago. The teacher had left a fingerprint on a growing boy.

Scottish Rite Freemasonry means nothing—its declaration of principles a scrap of paper—unless it empowers us to leave a fingerprint for God, our country and the Rite in our community.

From—*The News Letter, The Supreme Council, 33°, Ancient Accepted Scottish Rite Northern Masonic Jurisdiction on U.S.A.*

By—JOHN G. FLECK

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"With Mouth To Ear"

BY CLYDE McCARVER, 32°, K.C.C.H.

From Darkness To Light

CLYDE McCARVER, 32°, K.C.C.H.

For 10 these many years Masonry has practiced her art among the sons of this world. She has a commission for the world in which she lives. Only as she fulfills her God given commission to share light amidst the many confusions of this, or any, age shall she be true to the confidence imposed in her.

One does not have to be a modern prophet—only have his eyes open—to know of a certainty that this is a world that has lost its sense of mission! To some extent, it has lost its reason for being! Ours is a world wherein the voice of the Great Architect is not clearly heard by many of the craftsmen. Someone has said that we Americans are great builders of exteriors and super-ficials. Occasionally we are shocked wide awake by the realization (may it become more vivid daily) that evening wraps and dinner jackets are all too often shrouds of misery. Outward attainments all too often by glamorous disguises over spiritual leprosy. We know full well that dream houses may often be filled with nightmares. We have seen evidence that it is possible to starve in a land of plenty. We are unparelled architects of white washed tombs that hide the undead. Often what we call "real living" is merely the mausoleum of a living soul! Masonry is to build a temple not made by human hands; eternal in the heavens. My brethren, we can build that temple only by the constant study of the design plane on the trestleboards of a man's mind and conscience and heart. It is here that the foundations must be laid.

Some of us sigh for the old days when the light was vividly shining amidst the rubble of the temple. We could see the broken pieces and place them back together again. We know the importance of faith; but we are not certain just what faith implies. Just what is it one is to have faith in? We would like to hear the voice of a higher power, but it seems to come through so seldom and so indistinctly for some of us. There are a few individuals who hear it. They sound forth to our day as voices in the wilderness. What is needed, however, is for the whole of the craft to hear and respond with willing service to the call of the Master Builder; in complete service within the sphere of the Temple which we occupy. The voice of God is



Rev. Clyde G. McCarver, 32°, K.C.C.H.

not silent in our troubled world. It has been our contentment with the superficial which has caused us to hear it indistinctly. When there is no one to put us to work, confusion ever reigns within the Temple. God would speak to us in the common course of our daily living—right where life seems the most real to us. The instructions which He would give us is ever the call to unselfish and unreserved service in the building of a better world. It is a call to deepen our faith in the tenets of our order. It is a call to live wider in the brotherly love which we profess as an attribute of a Mason. It is a call to come up higher in service to God and man. It is in the Great Architect, and in Him alone, that one finds that which will hold the world together. The relation of a Mason to the World in which he lives ought to be the compliment of the soul to the body.

In Scottish Rite Masonry one finds a faith upon which all true men may unite. This faith calls us again and again to the worlds of the ancient prophet: "What doth the Lord require of thee but to love mercy, do justly, and to walk humbly with thy God?" The time is upon the Craft when we not only say, but live, that "in the guidance of the Master Craftsman all things hold together." If there is going to be much healing in our world, amidst the canker-ing sores of humanity, it is going to come from the same principles and pre-

cepts held by the true Mason. She is not alone in her mission; nor is she alone in her authority. Other institutions and other God-given commissions join her in her endeavors. Yet, to the extent that she fails her commission the world is impoverished. Masonry teaches that man is destined for a level of existence far above the cultural achievements of this or any civilization. We were meant to be partakers of the nature of Him who is our Great Architect. Every Mason needs something—some power—greater than himself. The man who is wrapped up in himself makes a very small package, indeed!

So, here is where we must begin. We must remember who we are and what it is we are called upon to do. We have contented ourselves far too often with partial answers to the really important questions of life! Millions from the most brilliant to the illiterate—from youth to senility—ask the question "What is life all about?" Far too many have failed to find the answer! Does Masonry possess such an answer? The tragedy is that she has always had the answer! Does Masonry possess the answer in letters so large that all can read and so plain that all can understand. Everything centers in a man's faith—a man's God—a man's sense of dedication to his mission on the earth. A Mason ought to have branded on his life—so that everyone may see—a glorious unity of purpose and life. God gives the answers for He enters our life at the point of its greatest need. We will be vividly reminded on Maundy Thursday that a man died for something greater than himself. He did not die for an ideal, a cause, a vision, so much as that we might be brought from our wanderings and estrangements; from our follies and failures, back to the Father's House. Without a real faith in a power beyond one's own; without a belief in moral values embodied in a real and living God, no power is given which can lead us from darkness to light. In these beliefs one may dig deeper in love and purpose; live wider in the rooms of the Temple; and come higher in the fellowship and fraternity of those whose pleasure it is to do the perfect will of Him who sets the designs of life. In this fellowship one is brought from darkness into the glorious liberty and abundance of the True Light.

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SCOTTISH RITE CLUBS



THE ALBERT PIKE SCOTTISH RITE CLUB

The Albert Pike Scottish Rite Club held their regular meeting Monday night, March 3, 1969. A steak dinner was enjoyed by members and their wives, also two prospects and their wives.

The following members were present: G. R. Leggett, Sr., President; Frank Bick-erstaff, Vice President, and wife; W. C. Chesson, Secretary-Treasurer, and wife; Mr. and Mrs. Hugh Brown, Mr. and Mrs. W. C. Pate, Mr. and Mrs. Putt Landing, Mr. and Mrs. Hallett Davis, Mr. and Mrs. Bryan Harris, and prospects, Mr. and Mrs. Alton Gurganus, Mr. and Mrs. Floyd Asby.

Our next meeting will be March 31, 1969. Place to be announced later.

As "Holy Week" is near and "Easter," the day commemorative of Christ's resurrection, will have passed before the next issue of the BAGPIPE, I cannot but think of the serious conditions existing in our country, when we read of riots, and disrespect for authority, in our institutions of learning, and the desire to destroy the "establishment" which is the teaching of such men as Dr. Thomas J. J. Altizer, in our day he says, "God has died, in our history in our existence". These teachings are not new, but may be traced back to the German philosopher Friedrich Wilhelm Nietzsche (1844-1900) and by Soren Kierkegaard (1813-1855), a Danish writer, and is known as existentialism. The result of this philosophy is the conditions we see existing in our country today.

An ancient European legend reports that a countess who was a professed unbeliever commanded that her body be interred in a stone casket; and that a mausoleum be built about it to insure

perfect impregnability. A plate was placed on the front of the mausoleum giving her name and some particulars of her death; and then followed these letters inscribed in bold type "Not to be opened for Eternity."

By this flat command the countess dared to defy God to raise her from the dead! But while the builders were busy with the construction of the decreed mausoleum and before the sealing of the body in the tomb, an acorn dropped into the mausoleum and today there is an oak tree rising right out of the center. It is broken asunder and the casket is exposed. It was opened by an acorn seed under the hand of the power of God.

Humanity may write "finis" boldly and blatantly on the human body when death claims this corporeal existence; but God writes "To be continued." Mere mortal hands cannot thwart God's Hand, for God's Omnipotence can not be opposed by man's might. They made Christ's sepulcher as secure as humanly possible. See Matthew 27: 62-66.

When the broken body of Jesus had been placed in the recently prepared grave in Joseph's garden, Joseph rolled a large stone across the entrance and went away. The Apostle John had previously taken the Mother of Jesus along with the other woman who had witnessed the crucifixion to the homes in nearby Jerusalem; while the other ten apostles fled the scene of agony on Golgotha's Hill. This is the final comment of the Gospelists on the life of our Lord; but strife and controversy raged through several centuries following until Christian history now almost overwhelmingly affirms the inexplicable power of His Resurrection.

No one but God stole the Savior's body from Joseph's grave. Potentate Pontius Pilate assumed his regal authority and

proclaimed to the Roman guards "Go and make the grave of the malefactor who died on the Center Cross as secure as you possibly can", for I am reminded by His enemies that during His lifetime he said "Destroy this body and in three days I will be raised to life again."

The Governor's guard did everything which human ingenuity could suggest to keep the body of Jesus in that grave in old Judea; but all of their efforts were of no avail.

The Roman seal placed upon the great stone which enclosed Jesus' tomb that first Good Friday evening as the setting sun announced the dawning of another day, was powerless to prevent the Mighty Act of God. The Sabbath day of rest was but prelude to the Lord's Day of Resurrection, following the Day of the impossible interment. The enemies of Jesus had performed their last human power in an effort to destroy His life and all His works.

We so often try to lock Christ in a prison by mortal force. Relentless persecutions were fruitlessly directed against the Old Testament prophets, but God's progressive revelation of Himself persisted. Herod sought to kill the reported baby who was announced to be the King of the Promised Kingdom. The Roman emperors, Nero and Domitian, did their utmost with innumerable cruelties but Christ goes forth conquering and to conquer. The powers of the darkness of this world continue their assaults upon the Kingdom of God. We either try to bury or believe.

Within the prison of things today we also try to lock the Christ; but we find we cannot confine Him, for He will not be hidden. We store up wealth and beguile ourselves by the scientism of our technological age; but still He comes forth to haunt us. Big barns and bulging benefits cannot crush the deeply implanted hungering and thirsting for the Divine in our lives. Hymns of the poets and the sages cause Him to arise anew in our beings "for He shines in all that's fair; In the rustling grass we can hear

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Him pass, He speaks to us everyywhere," so testified Maltbie Babcock in his relevant hymn.

Even our busy-ness and activism are incapable of locking Him in prison. When the flesh becomes weary and the nerves seem to rebel, even then in our exhaustion the deep-seated divinity within our humanity releases the Risen, Living Christ for us. Disobedience prevents the amazing Grace of God in our experience, while obedience permits His Power to make us new creatures for meaningful living.

Can existentialism be accepted by Masons? Can God be eliminated from our lives?

WILMER C. CHESSON, *Sec.*

BEAUFORT COUNTY SCOTTISH RITE CLUB

The Beaufort County Scottish Rite Club held its regular meeting on Sunday afternoon, March 2, 1969 at the Beaufort County Shrine Club home on Slatestone Road. There were twenty members present.

The weather was cold and dreary, some snow was still on the ground, but it was nice and warm inside.

Charcoaled steaks was the main menu, some had other choices. The Beaufort County Shrine hut has a special grill room for the purpose of grilling steaks or whatnot without being exposed to the elements.

Brother Ray Alexander gave the invocation and everyone started eating at six thirty. After eating and enjoying the fellowship for one hour, the ladies cleared the tables and cleaned up and the men had a short business meeting.

President Vance Smith presided.

The minutes were read and approved.

The treasurer's report was approved.

The Secretary read a communication from Robert L. Pugh, Secretary of the Scottish Rite Bodies of New Bern, calling attention to the necessity of obtaining candidates for the Spring Reunion. It

was noted that there was only one sure candidate so far but the Brethren said they had been seeking others that they were sure to come forward. Each member present agreed that they would invite at least one potential candidate to our next meeting along with his wife. The club agreed to cover any expense that may arise from this venture.

A get-well card was signed by all of those present and was mailed to Inez Jackson, wife of Brother Eddie Jackson, who is a patient in Duke Hospital of Durham.

Since our next meeting falls on Easter Sunday it was decided to postpone it until April eighteenth.

Brothers Willie Gray Hodges and Ashley Leggett agreed to be responsible for all arrangements for the next meeting.

No further business, the meeting adjourned.

ASHLEY G. LEGGETT, *Sec.*

Following the meeting a showing of color slides were shown of the George Washington Masonic Memorial in Alexandria, Virginia. These slides were loaned by the Memorial Association and were of great interest to all present. Every one expressed much interest and said they enjoyed it very much. The program was presented by Brother Ashley G. Leggett.

CHOWAN SCOTTISH RITE CLUB

The regular meeting of Chowan County Scottish Rite Club was held on Friday, February 21, at 7:30 p.m. A very good steak dinner was prepared by "Old Faithfuls", Dusty Rhoades and Willie Bunch and served by the wives of the members

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with all the trimmings. Mrs. Curtis Forehand baked several delicious coconut pies. There were 40 people present which included many wives of the Scottish Rite members.

A short business session was held to discuss the arrangements for the District Scottish Rite Dinner Meeting to be held at the Masonic Temple in Edenton on March 28. Everyone enjoyed the very delicious meal and fellowship and are looking forward to the district meeting.

WILLIAM H. EASTERLING, *Sec. & Treas.*

EAST CARTERET SCOTTISH RITE CLUB

A meeting of the East Carteret Scottish Rite Club was held March 3rd, 1969. Present were three officers and nineteen members. The meeting was held in Franklin Lodge 109.

President Charles McKay presided, and a lengthy discussion was held in regard to the Spring Reunion and our upcoming Ladies Nite.

The plans for the Ladies Nite were as follows: The place East Carteret High School Cafeteria March 22nd, 1969 at 7:30 P.M. A delicious meal is planned with Roast Beef as the main course.

All members were encouraged to bring at least one prospective new member to the supper. A list was prepared of prospective candidates so formal invitations could be sent to them.

After a few remarks by several of the brethren the meeting was adjourned.

Fraternally yours,

A. C. BLANKENSHIP, 32°, *Secy.*

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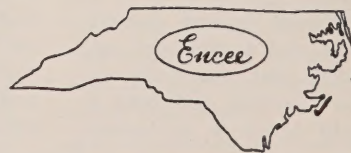
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MARTIN COUNTY SCOTTISH RITE CLUB

The Martin County Scottish Rite Club held its regular meeting Wednesday night, March 5, at the Holiday Inn in Williamston. There was a lengthy discussion about the Reunion being held in April at New Bern. Everyone present was urged to contact each prospective candidate and have him attend the Banquet being held in the Town and Country Restaurant in Williamston on March 26 at 7 P.M.

There being no further business, the meeting adjourned. Our next meeting will be held April 2 at Your Restaurant in Robersonville, N. C. at 7:30 P.M.

KING LEGGETT, *Secretary*

NEW BERN SCOTTISH RITE CLUB

The New Bern Scottish Rite Club held its regular meeting February 10th in the Scottish Rite Temple with Brother Howard Reel, 32°, President, presiding, with 17 members present. After prayer by Brother Charlie Potter, 32°, K.C.C.H., the minutes of the last meeting and treasurer's report were given.

Brother Bob Pugh, 33°, informed us that the wives of the members were asking him about a Ladies Night, so much time was taken up trying to decide on a suitable date. We finally decided on Saturday night, March 29th, as this is the only night open between now and the Spring Reunion which is April 8-9-10. So Brothers get out and get some candidates as we cannot have a reunion without them!

There being no further business, the meeting was adjourned.

JACOB R. CHADWICK, *Sec.*

PITT COUNTY SCOTTISH RITE CLUB

The Pitt County Scottish Rite Club had its organizational meeting for the new year Wednesday night, February 26th, at the Holiday Inn. While the number attending was small there was quite a bit of optimism in the group for obtaining a good number of candidates for the Spring Reunion in April.

The first order of business was the election of officers for the year 1969. The result of the election is as follows: Fred H. Rogers was elected President; Alfred P. Tetterton was elected Vice President; and Edward D. Austin was re-elected Secretary-Treasurer.

The next order of business was the item of contacting and lining up a large group of candidates. Several of the members present indicated that they already had several lined up. So if all those that have indicated that they were going to take the work with new ones added to this group we will wind up with a bigger group from Pitt for this reunion than we had in the Fall.

Our next meeting has been set up for March 21st at the Silo Restaurant at which time every member is urged to be present and bring with him any and all prospective candidates. We are looking forward to a fine meeting on the 21st, at which time we hope to put the final touches on closing all applications.

Sojourners! Are They Worthwhile?

This article has been given this unusual caption in order that your interest might be challenged, as well as to express the hope that you might avail yourself of an opportunity to acquaint yourself with this organization known as the Sojourners and, in doing so, to learn something of the work they are doing and can do.

A recent experience of Chapter 301 of the National Sojourners located at the U. S. Marine Corps Air Station at Cherry Point is an excellent example. The Sojourners, of course, are an organization whose membership consists of officers in the military services who are Masons. At practically all of our larger military installations these Masonic officers will unite in forming such a chapter and thereby institute a program which enables them to continue their interest as Masons in an area which fits the nature

of their military life most appropriately. Generally they concern themselves with those programs that have a patriotic implication. They have a formal ritual which is an impressive ceremony from every standpoint, the central theme of which is a declaration of their dedication to the preservation and perpetuation of American ideals. This is accomplished, among high school students, by an essay contest or a declaration contest held annually by each local chapter or lodge. In Cherry Point during the current year the Chapter used the theme of the essay, "The Torch is Passed: How I would Run America." Participants in this contest were in grades nine through twelve in the Havelock High School with one winner being selected from each of the four grades of the high school. While the specific theme of the contest changes each year, its subject matter is always "Americanism".

This year the dependent children of two active duty Marines were among four of the winners of the contest. The other two trophy winners were the son of a retired Marine Master Sergeant and the daughter of a retired Army Chief Warrant Officer. The awards dinner, at which time the winning essays were presented, was held February 26th at the Cherry Point Officers' Club. Each of the winners read his prize winning composition aloud bringing rounds of applause from attending Sojourners.

The winning Senior essay was submitted by James Taylor, 18, the son of Major and Mrs. Lawrence Taylor, 5 Lincoln Circle, Cherry Point.

Eleventh grade honors went to Frank Wiczerak, 17, son of retired Marine M/Sgt. and Mrs. Michael Wiczerak of 104 Crystal Lake Drive, Havelock.

The winner among sophomores was the

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15 year old Elizabeth Cecelski, daughter of M/Sgt. and Mrs. John Cecelski, 113 Elizabeth Street, Havelock.

The ninth grade winner was Helen Deere, 14, daughter of retired Army CWO and Mrs. W. R. Deere, 11 Neuse Road, Havelock.

The Superintendent of Craven County Schools, Brother Hiram Mayo, 32°, was present for the occasion and presented the silver trophies to the four winners, concluding with this statement: "You have standing before you this evening: Americanism, The torch has been passed."

Perhaps the strength of the convictions of these teenagers was best summed up by the Senior, James Taylor, who said, "The United States is the richest, strongest and greatest country in the world. And no one will ever convince me otherwise."

As we said at the beginning of this article, this is one outstanding example of some of the fine things that are accomplished by the Sojourners. There are at least three chapters of Sojourners located in the jurisdictional area served by the Scottish Rite Bodies of the Valley of New Bern: Fort Bragg, Cherry Point and the Marine Corps Base at Camp Lejeune. These chapters have contributed much to the perpetuation of American ideals and it would be interesting indeed to have some reports of their activities that we might include them also in forthcoming issues of the BAGPIPE.

MOTTOS OF THE CRAFT

Deus Meumque Jus. GOD AND MY RIGHT. The motto of the Thirty-third Degree of the Ancient and Accepted Scottish Rite, and hence adopted as that also of the Supreme Council of the Rite. It is a Latin translation of the motto of the royal arms of England, which is "Dieu et mon droit."

Fiat Lux. LET THERE BE LIGHT.

In Deo Fiducia Nostra. OUR TRUST IS IN GOD.

In Hoc Signo Vincas. BY THIS SIGN THOU SHALT CONQUER. It is related that the Emperor Constantine, on the eve of a battle with his rival, Maxentius, in which the latter was defeated, had a dream or vision in which he saw in the heavens the sun surmounted with a trophy of the cross, which was composed of light, and a legend annexed, which said "BY THIS CONQUER." On the next day Constantine had an image of the cross

made into a banner, called the LABARUM, which he ever afterward used as the imperial standard. This has become, in part, the motto of the American branch of the Order of Knights Templar.

Lux e tenebris. LIGHT OUT OF DARKNESS. A motto very commonly used in the caption of Masonic documents as expressive of the object of Freemasonry, and of what the true Freemason supposes himself to have attained. It has a recondite meaning. In the primeval ages and in the early mythology, darkness preceded light. So LUX being truth of Freemasonry, and TENNEBRAE, or darkness, the symbol of initiation, LUX E TENEBRIS is Masonic truth proceeding from initiation.

Ordo ab Chao. ORDER OUT OF CHAOS. A motto of the Thirty-third Degree, and having the same allusion as LUX E TENEBRIS. The invention of this motto is to be attributed to the Supreme Council of the Ancient and Accepted Scottish Rite at Charleston, and is first met with in the Patent of Count de Grasse, dated February 1, 1802. When de Grasse afterward carried the Rite over to France and established a Supreme Council there, he changed the motto, and according to Lenning, ORDER AB HOC was used by him and his Council in all the documents issued by them. If so, it was simply a blunder.

Spes mea in Leo est. MY HOPE IS IN GOD. The motto of the Thirty-second Degree of the Ancient and Accepted Scottish Rite.

Virtus junxit, mors non separabit. VIRTUE HAS UNITED, DEATH SHALL NOT SEPARATE. A motto inscribed in the Fourteenth Degree ring of the Ancient and Accepted Scottish Rite, Southern Jurisdiction.

CAPS-THEIR SIGNIFICANCE

As the White Lambskin is the badge of a Mason, so is the regulation cap a badge of a Scottish Rite Mason.

A purple cap indicates that the wearer is a 33° Sovereign Grand Inspector General and Active Member of the Supreme Council.

A white cap indicates a 33° Inspector General Honorary.

A red cap means 32° Knight Commander of the Court of Honour. (K.C.C.H.)

A light blue cap means that the wearer has been a Scottish Rite Mason for 50

years or more.

A black cap indicates that the wearer has attained the 32nd Degree.

The Supreme Council has set forth a rule for the correct wearing of the cap. When wearing the cap it shall be considered to be a part of the apparel of the wearer and shall not be removed.

At the presentation of the flag, the cap shall remain in place, and the members shall stand at attention with the right hand over the heart.

During prayer the cap shall remain in place and the hands and arms shall be crossed as in the 18th Degree.

The wearing of caps is considered proper at Reunions, Scottish Rite meetings, Maundy Thursday services, etc. It is improper for the cap to be worn in cafes, bus stations, on the street or in any other public place.

A Prayer As We Grow Older

Lord, Thou knowest better than I know myself that I am growing older and will someday be old. Keep me from the fatal habit of thinking that I must say something on every subject and on every occasion. Release me from craving to straighten out everybody's affairs. Make me thoughtful but not moody; helpful but not bossy.

With my vast store of wisdom it seems a pity not to use it all; but Thou knowest, Lord, that I want a few friends at the end.

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Keep my mind free from the recital of endless details, give me wings to get to the point. Seal my lips on my aches and pains; they are increasing, and love of rehearsing them is becoming sweeter as the years go by. I dare not ask for grace enough to enjoy the tales of others' pains, but help me to endure them with patience.

I dare not ask for improved memory, but for a growing humility, and a lessening cocksureness when my memory seems to clash with the memory of others. Teach me the glorious lesson that occasionally I may be mistaken.

Keep me reasonably sweet; I do not want to be a saint—some of them are so hard to live with; a sour old person is one of the crowning works of the devil. Give me ability to see good things in unexpected places and talent in unexpected people, and give me, O Lord, the grace to tell them so. AMEN.

HOW IS THE SCOTTISH RITE ORGANIZED?

The government of the Scottish Rite is lodged in bodies called Supreme Councils, one for each nation, except the United States of America, where there are two—the Northern having jurisdiction over the states north of the Ohio and east of the Mississippi, and the Southern having jurisdiction over the other states and territories and our island possessions.

In the Southern Jurisdiction the number of members of the Supreme Council is fixed at a maximum of 33, though it is seldom that the quota is filled. The members are elected for life and vacancies are filled by the surviving members. The bi-ennial meetings of the Supreme Council of the Southern Jurisdiction are held at Washington, D. C. The members of the Supreme Council are known as "active" Thirty-thirds, and there can only be one "active" 33° in any one state entitled "Sovereign Grand Inspector General." The Bodies in the State constitute an "Orient" and the Bodies in a city constitute a "Valley."

The headquarters of the Southern Jurisdiction of the United States of America is maintained at the House of the Temple in Washington, D. C., one of the most beautiful buildings in the Capital City. The Supreme Council meets in October, odd-numbered years.

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New Bern, N. C.
February 20, 1969

Mr. Robert L. Pugh, 33°, Secy.
New Bern Consistory No. 3, A. & A. S. R.
New Bern, North Carolina
Dear Mr. Pugh,

My family and I acknowledge with grateful appreciation the memorial gift given by the New Bern Scottish Rite Bodies to the N. C. Scottish Rite Masonic Foundation, Inc., in memory of my beloved husband, Albert D. Hickman.

Please convey to all of the members my thanks and deep appreciation for the Lifetime Membership Card, and the many beautiful cards and letters of comfort.

With best regards,
MRS. ALBERT D. HICKMAN
and Family

Dear Mr. Pugh,

The family of Mr. Charles S. McDade acknowledges with grateful appreciation your kind expression of sympathy.

I am so thankful for the years my husband had with the Scottish Rite. And the recent letter he did appreciate so much, so did I, when you said in his declining health you would carry on for him.

Now comes the Life Membership Card for me. How wonderful, and your check to the Scottish Rite Masonic Foundation a memorial in that institution in his name. How wonderful for me to know he was so deserving of all. I shall always remember this great Lodge and what it stands for.

Mrs. Charles S. McDade.

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ALMONER'S FUND

Whenever bills are sent to the members for dues payable there is always included an envelope marked "Almoner's Fund" together with a letter explaining the use of the Almoner's Fund and asking for more liberal contributions. This method has helped in increasing the amount of funds available. These monies are to be used of course to aid distressed Scottish Rite Masons and they are available to our members throughout the jurisdiction. Requests for such assistance, however, must be approved by Court of Honour members and Ambassadors in that particular community.



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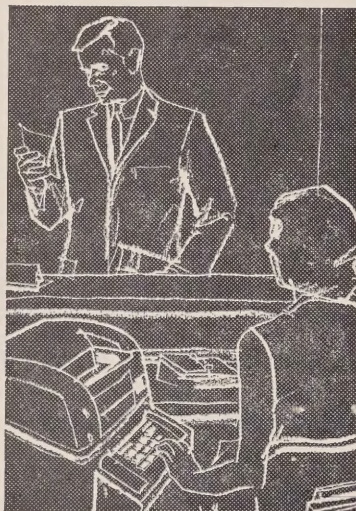
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In Memoriam

*Our memories are precious gifts.
 To treasure through the years,
 To comfort us when days are dark,
 And eyes are dimmed with tears,
 Without them we'd be desolate.
 When loved ones slip away,
 Possessing them our hearts re-live,
 And so — when separation comes,
 To bring us bitter loss,
 Our memories are precious gifts,
 To help bear the cross.*

Charles S. McDade, 32°, Hillsborough, N. C.

Mar. 24, 1969

Roland T. Orr, 32°, Elizabeth City, N. C.

Feb. 24, 1969

Carlton Rupert Peele, 32°, San Bernardino, Calif.

Mar. 3, 1969

William Daniel Holmes, Jr., 32°, Edenton, N. C.

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